THE

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CONTENTS.

The Clergyman's Advice to his Parishioners, *page* 33
Ecclesiastical Terms explained, 36
Of the Epiphany, ib.
Of the Sundays after Epiphany, 37
Lecture II, on the Church Catechism, ib.
Of Justification by Faith, 39
An Idea of the word Church, 40
A Dialogue between a Clergyman and his Parishioner, 41
On the Nature and Efficacy of external Rites in Religion, *page* 43
The Christian Life, a Warfare, 45
Paraphrase on the 122d Psalm, 46
Rules for Preaching, ib.
A Christian Prayer, 47
Essays and Thoughts on various subjects, ib.
Anecdote of St. John the Evangelist, 48
Marriages, Obituary, &c. ib.

Et sane cum judicandi vim Deus inseruerit humanæ menti, nulla pars veri "" dignior est, in quam ea impendatur, quam illa quæ ignorari sine amittendæ "" salutis æternæ periculo non potest. GROTIUS DE VER.

nce God has implanted in the human breast the power of judging, no species of truth, upon which it is employed, is of a more dignified nature than that of which we cannot be ignorant without hazarding the loss of eternal salvation.

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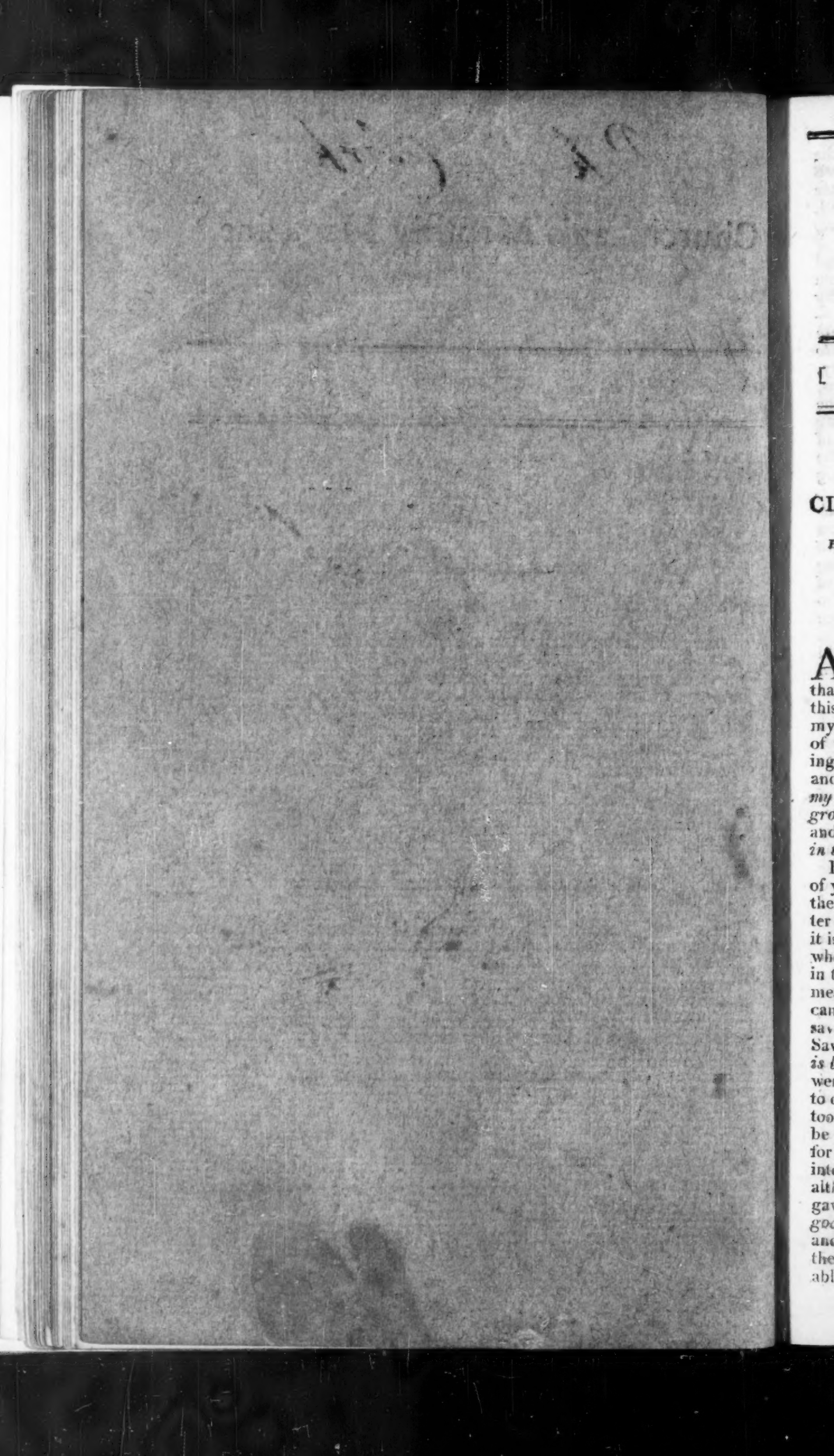

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THE

CLERGYMAN'S ADVICE TO HIS PARISHIONERS:

EXPLAINING WHAT THEY ARE TO BELIEVE AND DO IN ORDER TO BE SAVED. ADDRESSED CHIEFLY TO THOSE WHO ARE OF THE

YOUNGER SORT.

Children, beloved in the Lord!

AS it has pleased Almighty God to call me, although greatly unworthy, to take care of some part of his holy Church; so I am firmly persuaded, that He will one day require at my hands an account how I have discharged this trust. That I may not appear then wholly wanting in the performance of my duty, I take this method of addressing myself to *you*, putting every one of you in remembrance of the engagements ye are under by baptism; explaining to you, in a familiar way, the whole *belief* and *practice* of a Christian; and exhorting you to the performance of every Christian duty. And *God is my witness*, that I am very desirous that all of you, as ye grow in years, may *grow* also *in grace*; that ye may all *know God from the least to the greatest*, and obey him as ye ought, living as becometh Christians, and *shining as lights in the world.*

Remember then, my dear Children, that there was once a time, when each of you was brought to God in baptism; being entered into Christ's Church by the sprinkling of water, as he himself has appointed. The sprinkling of water may seem to you as a thing in itself of but small account, and so indeed it is; but in baptism it is a matter of the utmost concern, insomuch that they who wilfully neglect it have no sort of title to the promises made to mankind in the gospel of Jesus Christ. For he has been pleased to make it the ordinary means of admitting persons into His Church; and therefore without it no one can be said to be in covenant with God, or to have any assurance of being saved. *Except a man be born of water and of the spirit*, (says our blessed Saviour) *he cannot enter into the kingdom of God:* and, *He that believeth, and is baptized, shall be saved.* For this reason ye were baptized, when as yet ye were *infants*; and, from the beginning, it has been a custom in the Church to do the same: for our forefathers thought very justly, that it could never be too early to enter into covenant with God. And provided any security could be given, that children, when grown up, should be taught what had been done for them, and instructed how to perform the *engagements* which were entered into in their names, it seems to them most expedient to admit such to baptism although the children were not then capable of fulfilling the terms of it. This gave occasion for the requiring of sureties, or what we call *godfathers* and *godmothers*, in infant baptism; persons who have been baptized themselves, and are of good and pious conversation in the Church. These undertake to teach the children they have answered for at the time of baptism (as soon as they are able to learn) *what a solemn vow, promise and profession, they have made by*

them their sureties. They are to instruct them in the nature of baptism, and the obligations they are under thereby; *to exhort them to hear frequently the word of God; to see that they are taught to read and understand the Creed, the Lord's Prayer, and the Ten Commandments, in their own mother tongue;* and, finally, they are to *take care that they be virtuously brought up to lead a godly and a Christian life.*

These instructions, I trust, *ye* have received from your own godfathers and godmothers; or at least from your *parents*, whose duty it is also to give you religious instruction. Permit me to join with them in this good work; as, by God's appointment, I also have a share with them in the care of your souls.—*Simon*, (saith our blessed Saviour) *lovest thou me more than these? He saith unto Him, Yea, Lord; thou knowest that I love Thee. He then saith unto him, Feed my Lambs.* The teaching of youth the grounds of Christianity, and instilling into them the principles of it in their tender years, is, it seems, a necessary consequence of the love of Christ, and the principal duty of the ministers of the Church. And besides the benefit which *ye yourselves* may receive from me in this labour of love, it may not be unprofitable to those of *riper* years; who, when they see the instructions here given to *you*, may be led to reflect upon *themselves*, and may from hence take occasion of ordering their lives more suitably to their Christian calling.

First, then, let me, in a few words, acquaint you with the *nature* and *advantages* of that most holy religion into which ye are baptized. It is a religion built upon the surest foundation, no less than the hopes and expectations of good men in all ages; the testimony of *phrophecies*, even from the beginning of the world; and the actual revelation which God was pleased to make of himself to mankind, by sending *His blessed Son* to dwell amongst them: who in their flesh, and with their infirmities, but without sin, did, for some space of time, wholly employ himself in teaching them the way to everlasting life, confirming the truth of what he said by many *miracles*, which no one could have wrought except he had been sent from God. This holy person, called in scripture *the Word of God;* who, *in the beginning was with God, and was God;* by whom *the world* is said to have been *made, and all things therein;* and who was of such high dignity that he *thought it no robbery to be equal with God:* this holy person, I say, did constantly and openly teach all men wherever he came, that there would be most certainly a future state of rewards and punishments; to which all men, in all parts of the earth, from the beginning of the world to the end of it, shall be called by a general resurrection of their bodies from the dead, and shall stand at the seat of his judgment, to receive their sentence from Him, according to what they have done in their lives, *whether it be good or evil.* Further; he taught them, that there was no way of being reconciled to God, but *through Him:* that God's anger against them for the transgression of their first parents, and their own actual sins, can only be pacified by a stedfast belief in Him and his doctrines, and by a sincere and willing obedience to his commands: that although repentance makes no amends for faults that are past, and therefore is of no value in the sight of God; yet, if real, and not too long delayed, it will be accepted through faith in Him, and through the merits of His sufferings and death: that thereby all sins will be forgiven to men, be they ever so great, or ever so often repeated: that whatsoever they shall ask of God faithfully, in His name, and shall be convenient for them, shall be granted: that, as he was himself a sacrifice and atonement for the sins of men, so He would continue, to the end of the world, a Mediator for them with God, always soliciting their pardon; and that, during his absence from them, and whilst He was employed in this good and charitable office, He would cause the holy Spirit of God to reside amongst them, assisting and comforting them under all the trials and temptations of this mortal state, and preparing them for an eternal state of happiness and glory.

This is the sum and substance of the Christian profession. And, blessed be God's holy name, who has given *you* an opportunity of taking it upon you. Make it your constant prayer to God, that He would be pleased to endow you with *that wisdom which is from above;* that he would enlighten your minds with the knowledge of your duty, and give you grace to practise it; that you may lead your lives answerably to this profession, and finally obtain the promise of everlasting life.

But to be more particular: if ye would learn further, what are the benefits ye reap from being *Christians;* ye will find them briefly, yet fully summed up in the Catechism of our Church, which ye were once taught to repeat, and do now (I hope) desire to understand. It is there said, that by baptism ye are made *members of Christ, children of God, and inheritors of the kingdom of heaven.* These are privileges so great and glorious, that human nature might well be thought incapable of them. But so far has it pleased Almighty God to be mindful of man, and so much has his love abounded towards us in Christ Jesus, that ye are most certain of all these advantages, if ye behave in all things *as becometh Christians.*

In the first place, ye are *members of Christ;* united, not to His natural body (for that were a thing impossible) but to His spiritual body, which is *the Church;* that congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly administered, according to Christ's ordinance, by bishops, priests and deacons; which orders of ministers, it is evident unto all men, diligently reading holy Scripture and ancient authors, have been in Christ's Church from the Apostles' time.* This society of men our blessed Saviour is pleased to call *his body,* of which He himself is the head. *The Church* (says St. Paul) *is the body of Christ, and Christ is the head of the body, the Church.* And as the members of the natural body, being united to the head, do receive life, and sense, and motion from thence; so Christians, as members of the Church, being united in Christ, receive spiritual life and motion from Him. *By him all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God.* Again, *as the body* (that is, the natural body) *is one, and hath many members, and all the members of that one body, being many, are yet but one body; so also is Christ* (that is, the Church of Christ:) *for by one spirit we are all baptized into one body. And as we have many members in one body, and all the members have not the same office; so we, being many are one body in Christ. Therefore ye are the body of Christ, and members in particular.* Now, by being members of Christ ye are assured that ye are continually under the more especial care and direction of God's Holy Spirit: that, as the head contrives and orders every thing for the support and welfare of the members of your own bodies; so does Christ, your head, always watch over and preserve you. Nay, ye are now become particular objects of his tenderness and pity; for as in your own bodies, when any one of the members is hurt the head suffers with it; so is Christ your head, concerned in all your afflictions, and will either deliver you out of them, or support you under them, and in the end turn them to your advantage. Now, if this is the case of those who are so happy as to be *members of Christ,* consider the deplorable state of such persons as remain excluded from the Christian Church, notwithstanding the frequent opportunities they have had of entering into it. As they have not yet *put on Christ,* most certain it is that they are still *dead in their trespasses and sins.* And, although they should perform good works, yet not being first reconciled to God through Jesus Christ, their goodness is nothing worth. Consider likewise the still more deplorable state of those persons, who having entered into covenant with God by baptism, do afterwards divide themselves from the Church of Christ, and cut themselves off from that body of which they were members. Such are they (if any such there be) who have entirely renounced their Christianity: such are they also, who have wholly abandoned and given up themselves to a wicked course of life.

In the first ages of the Christian Church, it was usual to cut off such members from the body of Christ by excommunication; that is, they were turned out of the Church for a time, and not suffered to communicate with other Christians, until they had repented of their faults. This power was given to his Church by Christ himself, when he tells his Apostles, that *Whatsoever they bound on earth should be bound in heaven; and, whatsoever they loosed on earth should be loosed in heaven.* The Church at present is cautious and tender in the use of this authority; more so perhaps than is consistent with its own peace, or the good of souls. But wicked and profligate men, although they are suffered to continue in the Church, are by no means members of Christ's body; no more than a dry withered branch is a part of the vine, because it

* Articles of religion, and preface to the form and manner of making, ordaining, and consecrating bishops, priests, and deacons.

is not cut off from the vine ; or a dead mortified limb is a part of the body, because it is not separated from the body. As they are grown useless, being *past feeling*, they are an incumbrance to the body, and may probably do great hurt to it ; but they cannot themselves receive any benefit from it ; for they are not vitally united to Christ, who is the head of it, and therefore they do not partake of the influences of His grace, neither are they quickened by his Holy Spirit. Finally, consider that as ye are now become members of Christ's body, *the Church*, by baptism ; ye ought not only to reverence Christ, who is your head, but also to *love one another*. The members of your own bodies teach you this useful lesson ; for, *they* never abuse, nor injure one another ; on the contrary, if any one of the members is hurt, all the rest immediately join in comforting and cherishing it. And so it should be amongst Christians, or the members of Christ's body ; according to the Apostle, *All the members should have the same care, one for another : and whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it.* For think with yourselves how unnatural it would be for a man to hurt *himself ;* how strange if the hand should strike the foot, or the foot should trample upon the hand. But so it is with Christians, when they envy or quarrel with one another: if one member is hurt, the whole body is wounded, and the head is grieved : that is, the Church of Christ is disgraced, and Christ, who is the head of it, is provoked thereby. There is now then so close an union amongst you, that, out of very *self-interest*, ye ought to do good one to another ; for if ye are not at peace one with another, ye are divided against yourselves. It may be said very properly of you in your present situation, that *the merciful man doeth good to his own soul, but he that is cruel troubleth his own flesh.* For he amongst you who assists another, is so nearly related to him, that he may be said to be *a benefactor to himself ;* and he that injures another may, upon the same account, be said to be *his own enemy.* [*To be Continued.*]

SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF QUESTION AND ANSWER. Continued from No. 2. page 23.

Q. *Why is the first day in Lent called Ash-Wednesday ?*

A. Because in former times Christians sprinkled ashes on their heads, in their solemn mourning on this day.

Q. *What is Lent ?*

A. Lent signifies spring in the Saxon language, and with us it signifies the Spring-Fast.

Q. *Why is the first Sunday in Lent called Quadragesima ?*

A. Because it is about the Quadragesima, that is, the fortieth day before our Saviour's resurrection.

Q. *Why doth this time of fasting, or abstinence continue forty days ?*

A. In remembrance of our Saviour's fasting forty days for our sake.

Q. *Why is the Sunday before Lent called Quinquagesima and the second, and third Sundays before it called Sexagesima and Septuagesima ?*

A. These are Latin numbers ; and the full numbers of fifty, sixty, and seventy are used with reference to the forty days of Lent ; to put us in mind to prepare for that antient, and solemn time of fasting and prayer.

OF THE EPIPHANY.

THE word *Epiphany*, signifying *manifestation*, was antiently applied as well to Christmas day, when Christ was manifested in the flesh, as to this day, when he was manifested by a star to the Gentiles.

The principal design of the Church in celebrating this day, is, to shew our gratitude towards God, for manifesting the gospel to the Gentile world ; thus vouchsafing to them equal privileges with the Jews ; the first instance of which divine favour, was in declaring the birth of Chirst to the wise men of the East.

There are three manifestations of our Saviour commemorated on this day ; that by a star conducting the wise-men ; that of the glorious Trinity at his

baptism, mentioned in the 2nd lesson of the morning prayer; thirdly, that manifestation of his divinity, by turning water into wine, which is contained in the 2nd lesson for the evening service.

The first lesson contains prophecies of the increase of the Church, by the abundant accession of the Gentiles, of which the epistle contains the completion, giving an account of the mystery of the gospel being revealed to them. The collect and gospel are the same, as were used in the antient offices, but the epistle was inserted at the first compiling of the Liturgy, instead of part of Isaiah lx. which is now read for the first lesson in the morning.

OF THE SUNDAYS AFTER EPIPHANY.

FROM Christmas to Epiphany the Church's design, in all her proper services, is, to set forth the *humanity* of our Saviour, and to manifest him in the flesh; but from the Epiphany to Septuagesima Sunday, and more especially in the four following Sundays, she endeavours to manifest his *divinity* by recounting to us, in the gospels, some of his first miracles and manifestations of his divine power. The design of the epistles, on these Sundays, is, to excite us to imitate Christ, as far as we can, and to manifest ourselves his disciples, by a constant practice of all Christian virtues.

The Collects, Epistles, and Gospels for the five first Sundays after Epiphany, are all of them the same as in the Sacramentary of Gregory the Great, except, that the collect for the 4th Sunday, was a little altered at the restoration, and that before the reformation, the epistle for that day was the same, as the epistle for the first Sunday in Advent.

The Collect, Epistle, and Gospel, for the 6th Sunday, were all added at the restoration, till when, if there happened to be six Sundays after Epiphany, the collect, epistle, and gospel for the 5th Sunday were repeated.

[*To be continued.*]

ON THE CHURCH CATECHISM.

LECTURE II.

ROMANS xviii. 19.—*I know him, says God, that he will command his children and his household after him, and they shall keep the way of the Lord.*

WHEN we consider the excellence of that religion which God has been pleased to reveal by the ministry of Christ and his Apostles, we have some reason to expect that the professors of that religion should be more holy, wise, and good than other people. That those who are called by the distinguishing title of Christians, should be known from all other men by the purity of their lives, and conversation. To this end, Christ came into the world; that having freed man from the power and dominion of sin, he might purify unto himself a *peculiar people, zealous of good works.* If, therefore, this end be not answered, if being freed from sin, we continue longer therein, if those who are baptized into Christ, live as if they knew not Christ, we do, so far at least, as we are concerned, render ineffectual the plan which God has laid for the salvation of sinners.

Nevertheless, however grievous the reflection may be, too true it is, that of those who frequent the service of the Church, who hear the word of God read, and preached week after week, many are for the most part as ignorant and as bad as other men. This may, in a great measure, be attributed to want of due attention having been paid to children at their setting out in the world. If after having been baptized into the Church, children are never taught what that service means, it is not to be wondered at, that the service itself should grow into disrepute, and that professors of Christianity should not be found to differ in this respect from other men. The misfortune is, that generally speaking, we satisfy ourselves with bare names. We call ourselves Christians for the most part upon no other ground than because our fathers did so before us, or because we happen to be born in a Christian country. Upon

the same principle, had we been born in Asia, we should have been Mahometans; or had Providence placed us among the Savage nations, our religion had been Paganism. But it is one thing to be called a Christian, and to profess a religion because it happens to be the religion of our country; and quite another thing to be a Christian according to the spirit and tenor of the Christian dispensation. In the one case we may indeed deceive men; but God, it is to be remembered, knows at all times them that are his. The picture of a man is not a man, neither is the form of Christianity the substance of it.

The foundation stone must be well laid. Children must be trained up in the way they should go, they must be taught what it is to be Christians, if we hope they should ever become such. With this view, the custom of catechising was originally introduced into the Christian Church; the end designed to be answered by it being to instruct, and establish all baptized persons in the principles of that religion which they profess; that they may be built up in their most holy faith and be made wise unto salvation.

Those who take upon themselves any engagement, must be satisfied that they ought to take the first opportunity of making themselves acquainted with the conditions of it; otherwise it is not to be expected that they should observe it. The engagement by which as Christians you are held bound, and upon the fulfilment of which your everlasting salvation depends; was taken upon you when admitted into the Church of Christ by baptism. To make you acquainted with the conditions of this engagement is the design of our Church Catechism, which is accordingly well calculated for this purpose.—When you know the meaning of that solemn promise made to God in your baptism, you will then be able to judge in what manner you have kept it; for keep it you must, if you expect to be happy. That you may have a right understanding of this subject, is the design of these Lectures, that you may become Christians, not in name and profession only, but in deed and in truth.

By the word Catechism, is generally understood, a short instruction by way of question and answer; and by the Church Catechism, that particular instruction necessary to be learned and understood by every person who is baptized, before he comes to the Bishop to be confirmed. This instruction the Church to which you belong has wisely provided for the use of her young members, that they might become acquainted with the things necessary for them to know, in order to their being saved from everlasting misery. These things may be reduced to two general heads:—First, the knowledge of the gospel covenant. The knowledge and proper use of the means of grace.—The word covenant, in the general sense of it, signifies an agreement whereby two parties are bound to each other upon certain conditions. The first covenant, commonly called the covenant of works, God made with Adam in Paradise. The conditions of it were, that man should possess life and happiness upon his performing perfect obedience to the law of his Maker. This covenant being broken by Adam's wilful transgression, it pleased God to enter into a second covenant with him. This covenant, distinguished by the title of the covenant of grace, or mercy through Jesus Christ, God made with Adam immediately after his fall. By virtue of which covenant, God, on his part, promises to man a pardon, grace to enable him to fulfil his duty, and eternal life after death. Man in order to secure to himself the performance of these conditions, promises, on his part, an hearty repentance of past sins, a lively faith in God's mercy through Christ, and an earnest endeavour to keep God's commandments for the time to come. Such are the conditions of that covenant under which Christians now live, and in consequence of which they become members of Christ, children of God, and inheritors of the kingdom of heaven. This covenant, by way of distinction, is called the gospel covenant; or the covenant of good news to fallen man; because it holds forth to him the terms, or conditions upon which he may become forever happy. By means of grace, you are to understand those means which God has appointed to convey his grace to us. By the grace of God, you are to understand the assistance of God, the blessing of his spirit, which is freely and graciously bestowed upon man for the purpose of enabling him to do those good things which he would not otherwise be able to do; and to avoid those evil courses which he must otherwise necessarily fall into.—"By the grace of God, says St. Paul, I am what I am." And the same must be said by every man who calls himself a Christian. The strength of Christ being made perfect in our weakness.

Since the grace of God is so necessary for you, that you cannot possibly do any good thing without it, it becomes a matter of the first importance with you to know by what means this grace is to be obtained. The instruction which our Church recommends to your attention under the name of a Catechism, is intended to give Christians the necessary information upon this subject.—This Catechism instructs you in the nature of the gospel covenant; it acquaints you with the conditions necessary to be observed as your part of that covenant, in order that you may be entitled to the performances of those promises which God has been graciously pleased to make to you on his part. It also points out to you, and teaches you how to make a proper use of those means of grace, by which God has appointed to convey to you that spiritual assistance, by which alone you are enabled to fulfil any part of your duty; so that from this little short introduction duly attended do, you will know every thing which as Christians you must know, in order that you may be saved. May God give us all grace, to see the Catechism in this light; in which case we shall be very thankful to Almighty God, for having brought us into a Church which has thus wisely provided for the instruction of her members. And when this Catechism is put into our hands, and we are told from time to time that we must learn it, understand it, and be directed by it, if we wish to please God and be happy; it will in a great measure be our own faults, if we do not become good Christians.——[*To be continued.*]

OF JUSTIFICATION BY FAITH.——Concluded from No. 2. page 26.

IN two respects it is strictly true that a man is not justified by works, or by the deeds of the law. "The scriptures have concluded all under sin." No one therefore can claim eternal life from the merits of his own obedience.—His own works will condemn him. God in his wisdom has appointed the mediation of Jesus Christ as the only way for fallen man to pardon and life. As we are lost upon the ground of our own works, Christ has proposed to us salvation upon another and better foundation; the merits of his own mediation. As it would be totally inconsistent with the purity and holiness of God's nature to propose salvation on any other condition than that of a righteous and godly life; so the gospel still requires of the Christian purity both in thought and deed. Here we may see the reason that we are required to work out our own salvation, though Christ has died to atone for our sins. He has redeemed us from that law which it was no longer possible for us to fulfil, and has given us new laws of his own which may easily be performed by every one. "My *yoke* is *easy*" —he says—"my *burthen light.*" His law is no less pure than that first given to Adam;—as pure indeed as God himself is pure (and no other indeed could *he* give) and yet, wonderful to tell, it is a law which will save sinners!—a law which admits of pardon for sins past upon the condition of repentance and faith in the merits of Christ; a law or system in which "mercy and truth are met together; righteousness and peace have kissed each other!" Faith is the principle on which we are justified, because we have no merits of our own; but still faith itself is acceptable no farther than it produces obedience to the laws of Christ; who died not to excuse our obedience to his own laws,—it would be nonsense to suppose it; but to render that obedience effectual to our salvation.

Nor are Christians "justified by the deeds of the law" given to Israel as a congregation. The ordinances of that law looked forward to Christ "who *should come.*" When he had come and fulfilled the significancy of every ordinance, it expired of course, as no longer proper; and to regard it after, was in effect a denial that Christ had come. Hence he *was of no effect to those under the law,* through want of faith and submission to God's righteousness.—This matter is fully explained in the epistles to the Romans and Gallatians.

From this view of the subject, you may see too, that there is no manner of disagreement between the apostles Paul and James, respecting justification by faith. St. Paul shews the vanity of trusting in works, as they stand opposed to faith and works by and through which men expect to be justified for their own merits; as the Jews did from their observance of the Mosaic law, and the Gentiles for their moral virtue. He shews that both will be insufficient with-

out an interest in Christ, who alone can atone for those sins of which all are guilty.

On the other hand, St. James speaks of works *wrought through faith*, or such works as the gospel requires of its professors. Of course what the one includes in the single word *faith*, the other expresses by two words *faith* and *works*. "Seeth thou," he says, "how faith wrought with Abraham's works; and by works was faith made perfect." St. Paul illustrates his argument by the same example, and shows the Jews that the merits of Abraham's offering his son, consisted in his belief of God's word and obedience to his command, and not from any goodness in the work itself; for if he had done the same deed of his own accord, to claim merit to himself, like those who offered their seed to Moloch, it would have been sinful—would have been his own *self-righteousness*. By this he would shew us that no works are profitable unto salvation any farther than they are a submission to the will of God. Whilst St. James produces the same example to shew the necessity of actually submitting to God's will, and d . ng those works which he has ordained for us to walk in, which if we do not our faith is vain. One of them tells us that what alone renders our works acceptable to God, is their conformity to his will;—whilst the other with equal truth informs us that except we do thus conform to his will we shall not be accepted. Where then is their contradiction? They are perfectly consistent, and between them teach us to avoid two dangerous extremes:—teach us neither to trust to our own works, nor neglect those which God requires of us:—teach us that faith is not given to excuse our doing good works; but to enable us to do such works and such only as are pleasing in God's sight. St. Paul teaches us to trust in God only through the merits of Christ, in opposition to all who are inclined to rely on the merits of the outward deed: whilst St. James warns us of the danger of making that trust an excuse for neglecting our duty, in answer to those who thought that their faith would save them without any Christian work.

And from both apostles we learn this very important truth in practical religion; that they who sincerely endeavour to live as the gospel directs, and to obey the precepts of Jesus Christ, cannot, generally speaking, be guilty of trusting in their own merits. The reason of this is obvious; as all the ordinances of the gospel are founded upon, and refer us to the redemption of Jesus Christ; so are they the best and indeed the only evidence we can give that we look unto him alone for salvation:—that we put no trust or confidence in ourselves. Thus for example, if we receive his sacraments, what is it on our part but the most solemn declaration that we durst not trust in ourselves? That we look unto him alone, who died for our sins, and rose again for our justification? When the Christian prays it is through the name of Christ as the only prevailing intercessor. He presumes to ask nothing in his own name, but humbly acknowledges his own unworthiness. In a word, every Christian duty is founded upon the idea of man's insufficiency to merit salvation, and therefore when you strive as the gospel directs to work out your own salvation, you give the best, the strongest evidence that you depend not upon your own works.

X.

FOR THE CHURCHMAN'S MAGAZINE.

AN IDEA OF THE WORD CHURCH.

First. THE WORD CHURCH, (in the original, Ecclesia) in its primary sense denotes a *calling out of*. In Genesis, ch. iii. v. 9. we read that God called Adam from among the trees of Eden; and in the gospels, Christ tells his disciples, and in them all faithful followers, *I have called you out of the world;* and the same idea is continued, and denotes a regularly constituted family, of which Christ is both the Redeemer and Lord.

Second. This word frequently implies the Church universal or Catholic; the whole body of the faithful spread over the face of the earth. Irenæus and Origen frequently mention *the Church under heaven*. Polycarp, at the hour of his martyrdom prayed for *the Catholic Church;* and Dionysius Alexandrinus stiles the persecuting Emperor Marcian, *a warrior against the Catholic Church of God*.

Third. This word frequently denotes a particular Church, or company of believers, (Cœtus fidelium) who at one time, and at one and the same place, associate together, and unanimously concur in the participation of *all the institutions and ordinances of Jesus Christ with their proper pastors or ministers.* Thus Irenæus mentions *the Church which is in any place;* Euseb. lib. 2. lib. 56.—And Dionysius Alexandrinus writes that when he was banished to Cephro, in Lybia, there came so many Christians to him, that *even there he had a Church.* Tertullian thinks that *three* are sufficient to constitute *a Church.* "Ubi tres, ibi Ecclesia." Exhort. ad Castitat. p. 457.—In this sense we are to understand the Church of Rome, Alexandria, Antioch, Smyrna, Athens, or the Church in any other place whatever, assembled as a congregation with one heart and one mouth to offer up their appointed sacrifice of prayer and praise, according to their several liturgical forms and usages.

Fourth. This word is used by Cyprian to denote the aggregate or collection of many Churches; (Ephs. vii. 1.) *The Church of God in Numidia. The Church of God in Africa,* &c.

Fifth. This word sometimes denotes the places of public worship, whether parochial, or domestic.—In the writings of St. Paul, we read of the latter, *the Church which is in thy house.* And Clemens Alexandrinus exhorts, that *all persons should, with all modesty and humility, enter into the Church.*—And St. Paul interrogates the irregular Christians of Corinth, saying, *what! have ye not houses to eat and to drink in, despise ye the Church of God,* &c.

Sixth. This word principally respects what is commonly called the visible, but it frequently occurs for the invisible Church, the spiritual kingdom of God within all those, who by their union with their blessed Redeemer, continually live by faith and not by sight, looking for and hastening unto the coming of our Lord Jesus Christ, the Lord of glory to eternal life. In this sense we may understand Tertullian, when he says that *Christ had espoused the Church, and there was a spiritual marriage between him and her.* And Irenæus says, *that the Church was fitted and framed according to the form or model of the Son of God.*—Others of the fathers use this word in the very same sense; and our Church in like manner confesses her belief in the invisible *communion of Saints.*

Seventh. This word likewise frequently denotes the *faith and doctrine of the Church.* Thus Irenæus prays, *that the heretics might be reclaimed and converted to the Church of God;* and exhorts Christians *not to follow heretics, but adhere to the Church.*

Lastly. The common acceptation of the word *Church,* in its primary and apostolical intention, is, that of a particular congregation, whether great or small; that is, a society of Christians meeting together in unity and love, with one heart and one soul, and in one place, under their proper pastor or minister regularly and Episcopally ordained (by virtue of a commission given to the *priesthood,* by our Lord himself, the chief bishop of our souls) for the performance of religious worship, and the exercise of Christian discipline, &c. *Go ye into all the world and preach the gospel to every creature,* &c. was the original indefeasible charter invested in the hands of the apostles, and by and from them, conveyed to all those, that shall ever be *sent* (lineally and successively sent) upon the same important errand; *such* governors of the Church, maintain, as far as they can, its antient *spirit,* as well as *form,* together with its undoubted rights and privileges.

FOR THE CHURCHMAN'S MAGAZINE.

A DIALOGUE
BETWEEN A CLERGYMAN, AND HIS PARISHIONER.

Continued from No. 2. page 30.

P.—I see abundance of reason in what you say, and a great deal of security in following the directions of the Church, to which I assure you, sir, I shall pay the strictest attention.—Please sir, to let me know, Firstly, what you mean by the word sacrament.

C.—" I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." So that there are two parts in a sacrament, an outward and visible sign. Something that you can see, and something signified which you cannot see; that is, " an inward and spiritual grace," which God gives to us. And this outward and visible sign, is instituted and ordained by Christ himself, as a means by which we receive this inward and spiritual grace; it is the instrument by and through which the grace of God is conveyed to the souls of men. And moreover this outward and visible sign, is as a pledge to assure us of that inward grace; that is, we are as sure to receive this inward and spiritual grace, if qualified as Christ requires, as sure as we make use of the outward and visible means. And since it is the same all gracious Redeemer who instituted the outward and visible sign, who is to bestow the inward and spiritual grace; the duly partaking of the outward sign must needs be as a pledge to assure us that we shall receive that inward and spiritual grace; that he will by the power of his spirit, though in a manner unknown to us, convey and confirm to us in *baptism;* and convey and confirm in the *Lord's supper*, to every worthy receiver thereof, the divine grace signified thereby, according to his most true promise.—Thus for instance, in the sacrament of baptism there are two things:—First, the outward and visible *sign* or *form*, which is " water wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost," instituted by Christ.—Secondly, the inward and spiritual grace, which is " a death unto sin and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." Here the outward and visible sign, or the being baptized in the manner and form prescribed by our blessed Saviour, is the means by which the party baptized (if rightly qualified by *faith* and *repentance)* receives the grace of having all his actual sins forgiven, and the sin of *Adam* so far as he is concerned. A title to the holy spirit, as being the life of that body of which he is thereby made a member.—The assurance that a sincere and universal obedience to the laws of the gospel, will be accepted though it be imperfect.—And that if the person baptized should be so unhappy as to pollute his baptism by wilful sin, God will notwithstanding pardon him upon sincere repentance. This outward and visible sign, is also a *mean* by which all *infants* receive the gracious benefits of being cleansed from their original pollution, of becoming members of the body of Christ, and entitled to all the benefits of his death.

P.—But Rev. sir, suffer me here to ask, whether the death unto sin, and a new birth unto righteousness, do not intimate the conditions, on man's part, on which he enters into covenant with God in baptism?

C.—Every one indeed who is baptized does thereby engage and stipulate, to die to sin, and live to God: that is, to forsake sin, and live a life of obedience to the gospel. But the grace of baptism, is something bestowed and promised by God on his part, and therefore, a death unto sin, does here signify the pardon of past sins, to him who is duly baptized: and a new birth unto righteousness, is the promise of God's grace to assist the baptized person in living righteously for the time to come. For every one who is qualified (by faith and repentance) to come to baptism, and is baptized according to the institution of Christ, is actually forgiven all his past sins, is translated from a state of nature to a state of grace; he is also obliged to die to sin and live to God; " to crucify the old man, continually to mortify his evil and corrupt affections, and daily to proceed in all virtue and godliness of living." We are by nature born in sin, and children of wrath. We inherit the corrupt propensities of fallen *Adam*, and are therefore under the displeasure of God: but being baptized, we are made children of grace, our sins are forgiven, we are put under God's power, and engage to continue so, which cannot be done, but by dying to sin, and living to righteousness for the time to come; and which cannot be done by any of us, without the grace of God.

P.—I think, sir, that your observations imply so much as to assert that baptism is regeneration. I wish to know whether it is so.

C.—Most certainly, in the genuine sense of regeneration, and so considered (I believe) in the articles of almost all who call themselves Christians. The Say-brook Platform, says, " that baptism is a sacrament of the New-Testa-

ment, ordained by Christ, to be unto the party baptized, a sign, and seal, of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of giving up unto God through Jesus Christ to walk in newness of life."—The assembly of Divines' Catechism asserts, that "baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."—Our blessed Saviour says to Nicodemus, "except every one (as it is in the original Greek) be born of water and the Holy Ghost, he cannot enter into the kingdom of God."—Annanias says to St. Paul, "arise and be baptized, and wash away thy sins."—St. Paul tells the Corinthian Christians, "such were some of you, but ye are washed, &c. Cor. vi. 11. and to the Ephesians, chap. v. ver. 26. Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.—Titus, chap. iii. 5. not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and receiving of the Holy Ghost."—St. Peter says that the ark of Noah was a type of baptism, and as Noah's family were saved by or in the ark, so the Apostle expressly affirms that baptism saves us. It is true that he adds, "not the putting away the filth of the flesh, but the answer of a good conscience towards God." This has been thought to refer to the questions put to the adult candidates for baptism, and is as likely to carry this sense, as that of inward purity as opposed to outward washing. For it is certain that it was the ark that saved Noah, and consequently, from the Apostle's allusion, it is baptism that saves us. But perhaps it may be said, it was his faith that saved Noah: his faith did not, and could not have saved him without the ark.—"By faith (says another Apostle) Noah being warned of God, prepared an ark for the saving of his house." It was his faith that made him prepare the means, but it was his using the means that saved him. So with respect to baptism, like the ark, it is a revealed institution, and whoever shall be brought to it in faith of its efficacy, as Noah brought his family into the ark, shall be saved. And here it may be observed, that it was Noah's faith in preparing the ark, which is said to save his house, without a single word of their faith. All is attributed to the faith of Noah, and to the ark which by that faith he prepared. So that the Apostle's parallel, when all the circumstances of it are adjusted, evidently indicates that there is an efficacy in baptism correspondent to the efficacy of the ark, for the benefit of those to whom it is applied. And as the word baptism, in its radical signification, denotes washing, hence it is concluded, that the use of, and benefit designed by baptism, is to wash, purify, regenerate, or translate the receiver from the state of nature in which he is born, into the Church of Christ, which is a state of grace and favour, and that it cleanses the person from whatever it would expose him to, and thereby saves him from the destroying deluge of God's wrath.

P.—I am fully satified with the observations you have made, and am thankful for the light, the knowledge, and the edification which I have received thereby. The next inquiry I would make, is, concerning the sacrament of the Lord's supper. But this I will omit for the present.——[*To be continued.*]

FOR THE CHURCHMAN'S MAGAZINE.

ON THE NATURE AND EFFICACY OF EXTERNAL RITES IN RELIGION, AS HELPS TO DEVOTION.

A LATE English traveller has the following Anecdote: Being at Naples he attended Church in company with a young Neapolitan nobleman, and an English friend, and when the *host*, or consecrated elements were carried round the Church, the whole congregation, agreeable to Roman Catholic custom, fell on their knees, except the Englishman, who, being afterwards asked the reason of this singularity, by his Catholic acquaintance, replied, *I don't believe in transubstantiation*, nor I, said the Neapolitan, "and yet you see I kneeled." On which the writer proceeds to some reflections on the comparitive effects, of the Romish, and more simple rites and ceremonies

of the Protestant worship, concluding with an opinion, that Protestants in general, by discarding too much of the exterior of religion, have weakened its influence on the hearts of the bulk of men. Such is the opinion of a man, who may justly claim the reputation of as much candour and ingenuity, as any who have ever written on men and manners. To extend this hint further and lay a stronger foundation, the excellent *Bishop Horn*, I think it is, has some where observed, that as man consists of soul and body, it is as much his duty to worship God with one as with the other; nor need we depend on human authority to maintain this opinion; for an Apostle directly commands us, "to glorify God in our bodies, and in our spirits, which are his;" and it may well be asked, whether all the sacred rites and ordinances, which now are, or ever were appointed by God, in the Church, are not so many acts of bodily worship? Even in Paradise itself man was commanded to worship God by external, visible, and corporal rites; for what else can we understand by *the Tree of Life in the midst of the garden?* It was doubtless a sacred symbol, or ordinance, to be partaken of by man, though in a state of perfect innocence, and complete in knowledge, as a token of his dependance upon God, and a means of preserving him pure and holy, while he should remain in this bodily state. The same and much more may be said of the Patriarchal and Jewish sacrifices; of the shew-bread, the Paschal Lamb, and numerous other ordinances, washings, and purifications under the law of Moses. And though the greater part of these are now done away as not agreeing with the gospel state; yet have we the Lord's Supper, in which they all center, pointing to the Lamb slain from the foundation of the world. Indeed whoever carefully examines the word of God, and compares it with the nature of man, must see that it contemplates him in a two-fold light, consisting of soul and body, and though religion may be intended to fit the soul for exaltation in future bliss, yet to that end, the body, its present companion, has much to do. Nay, more, it is an article of our faith that the body is to rise in the last day, and after being glorified, to assist in celebrating the praises of God to all eternity. If so, ought it not to begin that service while here? Our bodies, though but dust and ashes, by the goodness of God, through a Redeemer, are intended for high honour and glory, and hence it ceases to be a matter of indifference, whether they take any part in rendering praise to God. At least we are sure Almighty God has thought so, by his having appointed bodily acts of worship. With the serious and devout Christian, these are weighty considerations, inducing him to comply with every appointed ordinance, and make use of all proper gestures of body, expressive of reverence toward God. Such as are disposed to look into the reasons of the Divine conduct in this instance, may be furnished with them by considering the nature of man. The soul being confined to a material body, and obliged to receive impressions from without, through the medium of the senses, external rites of religion become absolutely necessary; hence Almighty God, knowing what is in man, has adapted his dispensations to our wants, has instituted significant rites, as means by which to affect the soul, and keep alive the spirit of devotion and piety. If because the soul is a spirit, we are to make no account of bodily gestures in the worship of God, for the same reason we may lay aside all actual prayer expressed in words, whether public or private, (for is not this a bodily act?) Our houses of God may be converted to other uses; holy time discarded, seasons of worship neglected; we may retire into some corner, each one by himself, and serve God in silent meditation, as some enthusiasts have actually pretended; and nothing be left by which it may appear whether we are Christians or infidels, whether we believe in a God, or are atheists. No one, of the least reflection, can doubt what would be the consequence of such a system of faith and practice. Much the greater part of men would soon sink into utter ignorance and disregard of God and religion. Hence it becomes a question of very serious importance whether true religion is so certainly promoted, as is often supposed, by stripping it, in the manner many Protestants have done, of its exterior forms. The bulk of mankind are too much occupied in providing for the body, to retain a due sense of abstract truths, and articles of faith, however clearly revealed, without something to keep them in mind, by affecting the senses.—And should it be admitted that now and then an individual stands in no need of such external incitements to reverence God, which, however, would be admitting more than could be proved, yet what is to become of the rest of man-

kind? Religion is intended for all men alike. All are equally interested to serve God to his acceptance, with all the faculties of their souls and bodies. Thus reasoning on the nature of man, the opinions of wise and good men, and the word of God, all conspire to prove the duty of bodily worship, as well as that of the heart and soul. The doctrine here contended for, may perhaps be offensive to some; but until men are moulded into different creatures from what they now are, or the light of Revelation extinguished, it will be true. It was not the intention of the writer quoted in the begining, nor is it the design of these remarks, to recommend the rites of the Romish Church, many of which are absurd, and some certainly border on idolatry. But there is in all cases somewhere a mean, and by an unreasonable fear of one extreme, we are always in danger of falling into the opposite. It is hoped, therefore, that what has been said, will be seen in its true light, as intended to lead to some further reflections on the exterior of religion to be found in the *Church;* to shew that here is the golden mean between too much, and too little form and ceremony, and to recommend to all her members, that sober, decent, yet not unornamental service of God, which they have so many grounds of belief, is most conformable to primitive faith and practice. This surely may be done without impeaching the motives of those who differ in opinion and practice. And should these remarks fall into the hands of any such, it can do them no harm to give them a candid examination and review. It is the bounden duty of every well wisher to the peaceable religion of Jesus, to contribute his mite towards setting the minds of men on some stable foundation, that they may serve God in peace, quietness, and assurance; which is the design of what has here been said. In a future number, if this meets with approbation, some thoughts, which have been but barely hinted, will be further prosecuted.

EUSEBIUS.

THE CHRISTIAN LIFE A WARFARE.

WE *wrestle not only with flesh and blood but with principalities and powers, &c.* and therefore have need of, and must put on the *whole armour of God,* if we wish or expect to maintain our post, and to be crowned with victory. It is the case of almost all Christians, to be exercised with *manifold temptations;*—troubled with wandering *thoughts;*—and often more or less, distressed with evil *suggestions.*—The secure and sinful, the carnal and worldly never feel,—never complain of such inward contests; but they prove that the soul is alive unto God,—that the conscience is tender; and as *Christ* himself was *tempted* can never be a mark of God's displeasure.

However they are strong warnings to us, to keep on the watch and never relax our Christian duty. Let the Christian therefore follow the advice of St. Paul—*Put on the whole armour of God.*—Let him walk cautiously, wisely and circumspectly.—Let him keep as much as possible out of the way of *temptations,* especially such temptations as he finds most likely to prevail against him. Let him fill up his time and keep his mind engaged—diligently and industriously employing himself in the honest duties of his station.—Let him be as much and as fervent as he can, in the use of *ejaculatory prayer,* since he finds his attention so strongly diverted, in *longer acts of devotion;* which he should by no means omit on that account, but endeavour with all his might to gain the spirit of attention which habitual devotion will at length procure.—A reflection on the works of creation will repel all Atheistical thoughts; a reflection on God's works of Providence will dispel all Epicurean and desponding thoughts; and reflections on the redepmtion of mankind by the merits and death of his merciful Saviour, will dispel all *hard, uneasy* and *unbelieving ful* thoughts and suggestions. Indeed the constant and serious reflection on God as *love* (see 1 John ch. iv. v. xvi.) and as *manifesting* that love received in all dispensations, serve above all things, to induce an holy, happy, easy, and reasonable frame of mind.

"slander, railing, evil speaking, malice, with all malignity, shew them,"

"the infirmities of his brethren, and the education and example of others who has not to bear with others?

FOR THE CHURCHMAN'S MAGAZINE.

Theodore Zuinger, when he lay on his death-bed, took his leave of the world, in a paraphrase on the 122d Psalm; translated from the Latin, by the late learned and pious Mr. Merrick. It may serve as a finished specimen of the noble, and exalted use, which a Christian may, and ought to make of the Psalms of David.

1. WHAT joy, while thus I view the day,
That warns my thirsting soul away,
What transports fill my breast!
For, lo, my great Redeemer's power
Unfolds the everlasting door,
And leads me to his rest.

2. The festal morn, my God, is come,
That calls me to the hallow'd dome,
Thy presence to adore;
My feet the summons shall attend,
With willing steps thy courts ascend,
And tread the etherial floor.

3. E'en now to my expecting eyes,
The heav'n-built towers of Salem rise,
E'en now, with glad survey,
I view her mansions, that contain
Th' angelic forms, an awful train,
And shine with cloudless day.

4. Hither, from earth's remotest end,
Lo, the redeem'd of God ascend,
Their tribute hither bring;
Here crown'd, with everlasting joy,
In hymns of praise their tongues employ,
And hail th' immortal King.

5. Great Salem's King; who bids each state
On her decrees dependent wait:
In her, ere time begun,
High on eternal base uprear'd,
His hands the regal seat prepar'd,
For Jesse's favour'd son.

6. Mother of Cities! o'er thy head
See peace, with healing wings outspread,
Delighted fix her stay. [friend!
How bless'd, who calls himself thy
Success his labours shall attend,
And safely guard his way.

7. Thy walls, remote from hostile fear,
Nor the loud voice of tumult hear,
Nor war's wild wastes deplore;
There smiling plenty takes her stand,
And in thy courts with lavish hand
Has pour'd forth all her store.

8. Let me, blest seat, my name behold
Among thy citizens enroll'd,
In thee forever dwell.
Let Charity my steps attend,
My sole companion, and my friend,
And FAITH, and HOPE, farewell!

RULES FOR PREACHING.

PREACHERS, by this my mind ye know;
Learn to pronounce your sermons slow;
Give ev'ry word of a discourse
It's proper time, and life and force:
And urge what you think fit to say,
In a sedate, pathetic way;
Grave and delib'rate as 'tis fit
To comment upon Holy Writ.

Many a sermon gives distate,
By being spoken in great haste;
Which, had it been pronounced with leisure, [sure.
Would have been listen'd to with plea-
And thus the Preacher often gains
His labour only for his pains;
(if you doubt it) may appear
ev'ry Sunday in the year.
regard indeed can one expect,
portant discourse should take effect,
by stripp maker think it worth
The bulk ul care to set it forth?
tain a due *sermon*, good or bad
veiled, wills it like a lad,
and should man of some college
of such exteeride and lack of know-
admitting more

So perfect is the Christian scheme,
He, who from thence does take his theme,
And time to make it understood,
His *sermon* cannot but be good.
If one will needs be preaching stuff,
No time indeed is short enough,
E'en let him read it like a letter,
The sooner it is done the better.

But for a man who has a head,
Of whom it may with truth be said,
That on occasion he can raise
A just remark, a proper phrase;
For such an one to run along,
Tumbling his accents o'er his tongue,
Shews only that a man at once
May be a scholar and a dunce.

Would men but *speak* as well as *write*,
Both faculties would then unite,
The outward action being taught
To shew the inward strength of tho't.
Now to do this—observe—our school
Lays down this plain and gen'ral rule,
"Take time enough—all other graces
"Will soon fill up their proper places."

Ac-

The following truly Christian prayer, which was constantly used by an eminent English Archbishop, merits a place in the Churchman's Magazine, and cannot fail to be acceptable to every pious reader.

O LORD GOD of truth, I humbly beseech thee to enlighten my mind by thy Holy Spirit, that I may discern the true way to eternal salvation, and to free me from all prejudice and passion, from every corrupt affection and interest, that may either blind or seduce me in my search after it.

Make me impartial in my enquiry after truth; and ready, whenever it is discovered to me, to receive it in the love of it, to obey it from the heart, and practise it in my life, and to continue stedfast in the profession of it to the end of my days.

I perfectly resign myself, O Lord, to thy conduct and direction, in confidence that thy mercy and goodness are such, that thou wilt not suffer those who sincerely desire to know the truth, and rely upon thy guidance finally to miscarry.

And if in any thing which concerns the true worship and service of thee my God, and the everlasting happiness of my soul, I am in any error or mistake, I earnestly beg of thee to convince me of it—to lead me into the way of truth, and to confirm and establish me in it more and more.

And I beseech thee, O Lord, always to preserve in me a great compassion and sincere charity towards those that are in error and ignorance of the truth, beseeching thee to take pity on them, and to bring them to the knowledge of it, that they may be saved.

And because our blessed Saviour hath promised, that all who do his will shall know his doctrine; grant, O Lord, that I may never knowingly offend thee in any thing, or neglect to do what I know to be thy will and my duty.

Grant, O heavenly Father, these my humble and hearty requests, for his sake, who is the way, the truth, and the life, my blessed Saviour and Redeemer, JESUS CHRIST. Amen.

ESSAYS AND THOUGHTS ON VARIOUS SUBJECTS.

MANY parts of what is called *learning* resemble the man's horse, which had but two faults; he was hard to catch, and good for nothing when he was caught.

SOME people rate the modern improvements in religious knowledge by the volumes of metaphysical subtilities written on the subject: as the Emperor Heliogabalus formed an estimate of the greatness of Rome, from ten thousand pounds weight of cobwebs which had been found in that city.

THE late Sir Edward Dering used to say, "he did not pretend to understand much of the Bible, but he was sure the gentleman who wrote the book "of *Ecclesiasticus* knew the world as well as any man that ever lived in it."—There is more good sense, and there are better precepts for the conduct of life, than in all the morality of the Heathen.

WHAT inextricable confusion must the world for ever have been in, but for the variety which we find in the faces, the voices, and the hand-writings of men! no security of person, no certainty of possession, no justice between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now every man's face can distinguish him in the light, his voice in the dark, and his hand-writing can speak for him though absent, and be a witness to all generations. *Did this happen by chance, or is it not a manifest, as well as an admirable, indicative of a divine superintendent?*

BOERHAAVE, through life, consecrated the first hour after he rose in the morning, to meditation and prayer, declaring; that from thence he derived vigour and aptitude for business, together with equanimity under provocations, and a perfect conquest over his irascible passions. "The sparks of calumny," he would say, "will be presently extinct of themselves, unless you blow them," and therefore, in return, he chose rather to commend the good qualities of his calumniators, than to dwell upon the bad. Such is the force of education and habit, that there is hardly a Quaker to be found, young or old, who has not the command of the irascible passions. Why can it not be so with others?

CONVERSATION, in the first part of the morning is like a *dream;* it heats, and hurries, and muddles, and incapacitates for business, which should, therefore, be entered upon, previously to visiting and chit-chat, with a mind calm and cool, and undisturbed.

"RELIGION," say some, "was invented by priests and politicians to keep "the world in order." It is a good thing, then, for that purpose at least.

ANECDOTE OF ST. JOHN THE EVANGELIST.

DURING the third general persecution under the Emperor Trajan, in the year of our Lord 100, this holy Apostle felt none of the storm at Ephesus where he resided, but pursued his duty in peace, being then nearly one hundred years old. In his preaching he continually urged his auditors, to the duties of love, meekness, and tenderness for each other. St. Jerome tells us that the holy Apostle being very weak, and unable to attend Church, unless carried thither by his Disciples, for a long time said nothing else in those assemblies but this short sentence, "MY DEAR CHILDREN LOVE ONE ANOTHER." Wearied with the constant repetition of the same injunction, some of his hearers said to him—"Master, why do you say always the same thing?" To which he returned an answer worthy of the beloved disciple;—"It is what our Lord himself has commanded; and if we can perform this we are perfect."

MARRIAGES.

MARRIED on the 10th of Jan. by the Rev. Henry Whitlock, Mr. WM. HOYT, to Miss POLLY BETTS, both of *Norwalk;* and on the 23d of Feb. Mr. THOMAS MILLS, to Miss LYDIA NEWCOME, of *New-Canaan.*—By the Rev. Mr. Burgess, Mr. ICHABOD HAND, to Miss MERCY PARMELE; also, Mr. DAVID DAUD, to Miss SALLY BISHOP, all of *Guilford.*—By the Rev. Mr. Burhans, Mr. ELI WINTER, of *Weston,* to Miss ARTEMESIA SANFORD, of *Newtown;* Mr. PHILO GILBERT, of *Reading,* to Miss LUCINA SHEPHERD, of *Newtown.*

Newtown, baptized by the Rev. Mr. Burhans, *seventeen Children and three Adults.*

OBITUARY.

DIED, at *Norwalk,* in her 58th year, Mrs. ELIZABETH HOYT, widow of the late Mr. Gould Hoyt, whom she survived about seven months. They were both highly respected for their many virtues; were strongly attached to the Episcopal Church, and constant in their attendance on its worship. Mr. Hoyt was a man unassuming, upright and beneficent; and shared more than an ordinary degree of prosperity and respect. He had faithfully served the Church for more than thirty years as a warden, and died in the 66th year of his age.—At *Guilford,* 14th Feb. of a consumption, Mrs. LYDIA CEZANNE, aged 38 years, consort of Mr. James Cezanne—At *New-Milford,* Mrs. —— STEVENS, aged 30 years, wife of Mr. Zalman Stevens. Mr. ZECHARIAH FERRIS, aged 65.—At *Huntington,* on the 16th of Nov. last, Miss SUSAN SHELTON, of the cynanche maligna; daughter of Mr. Selah Shelton, in the 15th year of her age. On the 24th of Feb. of a consumption, Mr. PHILO SHELTON, son of Mr. Wm. Shelton, in the 26th year of his age.—At *Hartford,* Feb. 1st, of the scarlet fever, Miss SUSAN WHITE, daughter of Mr. John J. White, in the 8th year of her age. Feb. 15th, of the scarlet fever, Mrs. ELIZABETH WHITE, the amiable consort of Mr. John J. White, and daughter of Mr. William Shelton, of Huntington, in the 28th year of her age.

TO CORRESPONDENTS.

No. 1st, on the "Evidences of Christianity," a piece on "Primitive Faith," &c. and several other pieces for the Magazine are received and will be attended to.

ERRATA.]—No. 2, page 31, 5th line from the top, for "supplicant," read *suppliant;* page 32, last line of the 2d par. for "the weary are set at rest," read *the weary are at rest.*

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